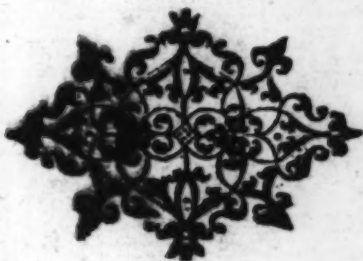


C THE [2.]
SOULES
SOLACE,
OR

Thirty and one Spirituall
EMBLEMS.



LONDON;
Printed by E. P. for *Henry Overton*,
and are to be sold at his shop into
Popes-head-Alley our of Lombard-
street, 1639.

THE
SOUTHERN

SOULACE

OR

THE HISTORY AND ONE OF THE

LIBRARY


LONDON

Printed by H. P. for Henry Overton,


and are to be sold at his shop in

Popes-head-Alley out of Lombard-

Street. 1639.



TO THE READER.

oving and Christian Reader: *L*oving thou must be, else thou wilt never cover the defects of this Booke, for it is *Love* that *covers a multitude of faults*, *Christian* thou oughtest to be, else canst thou not conceive of the matter herein contained. Hearing many *Ministers*, I have pluckt from some of their Gardens, flowers, which I have put altogether, and made a *Posie* (if not for thee, yet for my selfe) to smell on: if they profit not thee, yet I am sure they have done me good, *counting one by one*, I haue found out the number thirtie and one. And as they shall be accepted in the world, I shall be encouraged to adde as many more,

my hand ; and because men are more
led by the eye , than care , it may be,
thou looking upon these litle Prints,
mai'st conceive of that which many
words would not make so plaine un-
to thee. A healthy stomacke turnes
all that is wholesome unto good nou-
rishment ; which I desire God this
may doe ; and to that end, I desire him
to blesse both *it*, *thee* and *mee*, and
rest,

Thine in Christ.

T. I.



1. *Iustification by Faith.*

FOr want of forecast and good husbandry,
It comes, that many fall to misery :
And when some untbrift run in debt, at last,
We see him rested, and in prison cast :
When being in bonds, his *child* seeks his repreeving,
And labours with some *friend*, for his releaving,
The *friend* the money brings, which being paid,
The *Captiv's* free, and th' *action* forthwith stayd,
Yet none will say, the *Lad*, hath him enlarged;
But his fast *friend* which hath the debt discharged.



F A I T H

Thus man for sinne (the *debt*) Gods *serjeants* rest,
Vvho then for dread of wrath, and Hell's distrest ;
When *faith*, (his *child*) forth stepping sees that woe
That he because of sinne must undergoe.

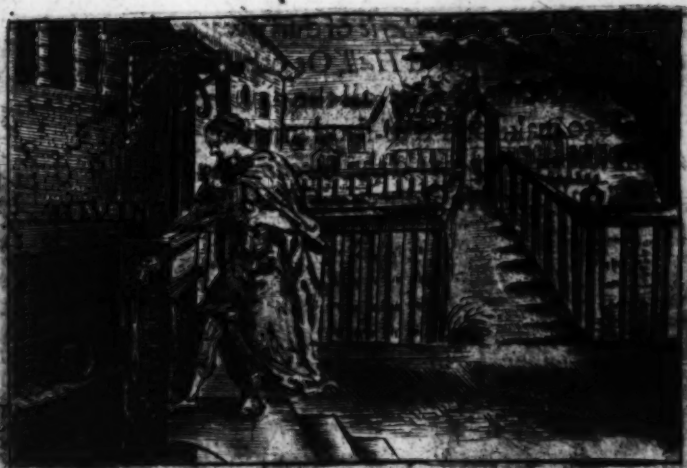
And breaketh through the clouds, to fetch from
The price of *Christ* his blood, a Recompence (thence,
Sufficient, and above, to pay that debt ;
That all the *Devils* spite shall not him let,
Or hinder from that freedome, plac'd in heaven ;
Which to the *faithfull ones* by *Christ* is given.
Not that the *Act* of *Faith* can doe't alone,
The *workes* is *Christs*, whom *Faith* layes hold upon:
The *Boy* frees not the Man, but money payd ;
So, frees not *Faith*, But, as on *Christ* 'tis layd.

M. D.

2. The way to get Riches.

Looke, how her need some *Mayden* to supply,
Seokes here and there, for water earnestly ;
Her *Pail*'s halfe full perhaps, But it's too little
To serve her turne ; she must fill up a kettle,
Or other vessels of a larger size,
For divers necessities to suffice.
Then wisely to the *Pumpe*, in hast she goes,
And halfe, or all, she hath, therein she throwes,
Where *pumping*, there comes backe of water store,
If twemy *Pail*es she'll fill ; and yet ther's more,
Consider this, who mournest all the day,
For want of *wealth*. see this, and cast away
Thy carking carefulnes ; Marke well this *Mayd*,
And doe thou likewise, so these griefes shall fade.
Thou hast some *wealth* in hand, yet wishest more,

Give



Give freely of that litle to the poore ;
 And as the *Widowes meale* and oyle, she drest,
 To feed the *Prophet*, as 'twas spent, increast,
 In Barrell and in Cruse, So thou shalt have,
 By *giving*, more then earst thou thoughtst to crave,
 Which by mine owne experience I have seene ;
 The more I sow'd, more hath returned beene :
 VVhat measure thou doest meet, shall measured be,
 Full pressed downe, and running 'ore to thee.
 The *pumpe's* the *Poore*, the *Water* that's *thy riches* ;
Giving is *pumping*, which together fetches,
 And drawes such blessings from Gods hand above,
 As shall abound through his free grace and love.

A 4

M.S.

3. A

2: A remedie against *despaire*.

A Great large *Payle* of dirty water throwne,
In some pav'd *Hall*, Or other roome of *Stone*,
Seemes so abundant, all the pavement flowes,
Able to make one wet-shod, much it shewes:
But were this powr'd the *Ocean Sea* upon,
Tis swallowed straight, as if there had beene none,



So if thou wilt *one sinne* upon thee lay,
And dar'st for that thy selfe ingage to pay;
Thou'lt find it greater, and much more, than ever
Thou canst discharge: For this can man doe never,
But though thy finnes be durt in scarlet die;
Or as the immense sands in weight they lie,
Though they be blacke, as is the darke of *Hell*,
Lay them on *Christ*; In him doth fulnes dwell,
To answer all; Redemption's plenteous;

With him, who sinnelesse was made sinne for us,
Christ is this great all-comprehending *maine*,
 VWhich able is, thy sinnes t'abolish plaine :
 Do them through *Faith* in sound *Repentance* drowne,
 They shall like *drops* in *Him* be swallowed downe.

B. V.

4. The meanes to get a *(soft heart)*.

THe *Pible* *stone* (experience daily shoves)
 Hurle it against the ground with fiercest throwes,
 Or strike a flint with *Hammers* blowes not weake,
 Yet hardly will these stones thus hardly breake :
 But take some *Cushien*, lay that stone thereon,
 You'le shiver it with blowes not more than one.



This *Cushien* of *Gods* love, put *Nathan* under (der
 King *Dauids* heart, which straight did break in sun-
 upbraided thus ; Thy Masters throne, (*said he*)
 House, wives, and children, *God* hath given thee :

VWhich

VWhich were't too little, more *He* meant to add,
But foolishly thou *Him*, requirest bad.
This made King *David* cry, Oh I have sinn'd
Against my gracious *God*, to me most kind!
So, to *Repentance* should *Gods* love thee leade,
VWho for his mercies chooses to be dread :
For that he is a just revenging *God*,
To stand in awe of *Him*; and, 'cause his Rod
VVill force thee, else; this argues servile feare,
But not th' obedience that his children beare
To *Him* and to his Lawes : *Gods* faithfull child
Yeelds honour, love, and awe, because *God's* mild,
Long-suffering, gentle, patient, slow to wrath :
And 'cause his love no limitation hath,
If worse than *stony*, then be not thy heart,
Let *Gods* great mercies thee to him convert.

M.F.

5. The course to keepe a continuall soft heart.

I N Countries hot, where running streams are scant,
In parching yeares, of water they have want;
VWhich to prevent, they dig oft-times great ponds,
VWherein at VVinter, store of water stands :
Yet are they of no use, when frosts doe fall ;
Because they then be frozen over all ;
VWhich to prevent, they breake one part of that,
VWherein their Beasts, those times they water at :

And



And if it freezeth every day, then still
 Betampering with it, every day they will,
 To keepe it ope; which three dayes, or a weeke,
 Standing untoucht, will put them too't to seeke
 VVith waightie barres. and Irons, it to rend,
 And many stroakes, and heavy blowes to spend,
 Marke this good *Christian*, and this Rule still try,
 VVould'st thou thy heart keepe soft continually?
 Be breaking of it daily, with oft groanes,
 To God, in prayer, & with thy prayer joyne moaner,
 For sinne; and *Practice* some thing, every day
 To set thee onwards, on thy *Christian* way:
 Or *heare*, or *read*; *conferre* or *meditate*.
 But if thou let these passe, thou shalt feele straight,
 Such a benumdnesse, o're thy heart to fall,
 That *then* if thou wouldst *pray*, *heare*, *read*, or *all*
 Thou canst devise, with ne're so great devotion,
 It may be, hardly, thou shalt get the motion,
 Of *Gods* good *spirit*, thy heart to soften so,

As formerly, before thou let'st him goe.
How prayd King *David* toth' *Almightie Lord*,
That *he* againe his *spirit* would afford
Unto him; when through negligence and pleasure,
He mist, what earst he counted all his treasure?
What duties promis'd when thou wert first calld,
Be sure, by sloth, thou let not be for-stalld;
For what thou failst of *them*, who ere thou art,
So much of joy, be sure, thou shalt come short.
As here this *man* by clearing of the way,
Daily with ease, come to the water may;
So if thou let *good duties* no day lie,
Thou a soft *heart* shalt hold inseparably.

M. F.

6. The tryall of a true broken-heart.

A S two men passing on the Kings high way, (say;
Should be surpris'd by *theeves*, that would them
But through much struggling, are not kild out-right,
For both have yet some life, and litle sp'rit.
Yet one in mad despayre, doth dying lie,
Because he will not seeke for remedie.
But 'tother crawles, as weaknes will permit him,
To some *Chirurgion*, timely helpe to get hi'n.
Which *Chirurgion* doth to him health restor;
And makes him sound, as 'ere he was before.
Of these two men, one's good; but 'tother vild,
The *Devils* owne, and not *Iehouahs* child;



These both hath *Satan* wounded in the soules;
 With some grosse *vain*ing sinne, that is most soule:
 The wicked crying mightily, so, lies
 Under the feare of wrath, despaires, and dies.
 Gods servant cryes, yet comes to God above,
 The he would for *Christ*s onely sake, and love,
 Heale him from this his sinne, his soule distressing,
 And from that conflict give him due refreshing;
 And ne're will leave him, till he hath attain'd,
 Pardon for's sinne; and Gods sweet favour gaine
 If thou canst say, why did I thus offend
 Against this gracious, God, thus good, thus kind?
 And canst withall, to that rich fountaine goe,
 From whence all mercy, comfort, grace, doe flow:
 Though sinne thy soule hath smitten grievously,
 Thou shalt not, for it, be condemn'd to die:
 Or then assure thy selfe, soft in thy heart.
 That thou goest, for ease of this thy smart.

Falle

Falle Judas had a torturd heart, and said,
 Oh I have sinn'd, in that I have betrayd
 My *Master* innocent, *Caine* said with feare,
 My punishment's so great I cannot beare !
 VVhil'st, they for grace and mercy, ne're did call,
 Which had they done, they ne're had felt that thrall
 Sue thou for *grace*, Then art thou in the number
 Of those, whose hearts are rightly rent in sunder.

M.F.

7. A Caveat against raining sinne.

PHe *Hog* ty'd by the leg, with a small coard,
 Is to the slaughter driven to be goard.
 This every man may to himselfe apply,
 Though not in all grosse finnes I live, and die,
 Yet brought I may be to the depth of *Hell*,
 VVith some *one raining sinne*. with *one*, as well
 As if my soule with many more were fraught ;



And cry with *Cain*, *This* my damnation wrought;
The *ships* at Sea are made most tite, and sure,
From every litle *leake*, to be secure;
Least one, as well as more, them cast away.
As one disease, in stead of more, will slay
The impotent. For ther's not any sinne,
That thou canst say, *God* not offended in.
Then, thus I argue; If *God* be displeas'd,
That wrath of his must some way be appeas'd;
VVhich onely comes by *faith*, and *sinne* forsaking;
VVhich if thou give not o're; there is no slaking,
But die thou must, for that fowle darling *Gone*;
Though all the others thou hadst long for-gone.
VVith a *small corde* the *Swine's* to slaughter driven,
By one *grosse sinne* the *soule's* of heaven depriven.

D, T.

8. The use of the faylings of *Gods Children.*

THe *Mariner*, when *Beacons* he perceives,
Or *Bwyes* before him; warily them leaves
On either hand; For well he knowes, that if
They be not shun'd he hazardeth his life;
The true converted *Christian* likewise knowes,
Gods Childrens falls, and errings *Scripture* shewes,
Not to be followed, but forgone with heed;
For to this end, they're given us to read.
But thou wilt thinke, why may not I, as they,

So



So sinne, and live? For those were saved, they'le say,
 Yes, truth they were: But that with much adoe:
 Before they came to heaven, they hell past through.
 I roar'd all day, for the disquieture
 Of soule, which I for sinne did aye endure,
 (saith *David*) All my bones are broke, and bed
 I wash with teares, distilling from my head.
 If thus thou like to mourne, then like to sinne;
 For none hath pardon'd, ere repented beene.
 The wayes of sinne, ne're yet produc't true pleasure:
 Whose seed is quickly sowne, but brings full measure
 Of grieve, paine, woe. VVhat's good that imitate.
 Nor let vaine hope seduce thee, till too late.
 Many have stumbled at this stone, that now
 In torment's are; which said thus, so maist thou
 If thou wilt tread the by-paths, they have try'd,
 The bitter Cup of theirs too, thou must bide.

Looke

Looke how on *Sea-markes*, *Sea-men* will not runne :
So *faylings* of good *Christians*, *Christians* shunne.

M. D.

9. Reconciliation to God.

HE that some frame of divers peeces makes,
Of one he can doe nought ; but two he takes,
Or more, according as the frame is high,
And each by other layeth them, to try
If they will fit, if not, even then he squares
The one, and some-thing from the other pares.
That done, he takes the glew, and joynes them fast,
And so of two makes one, long time to last.
So *God* and *Man*, disparted are, and twayne ;
And cannot of themselves be joyn'd againe ;
They both are rough, unequall to be one ;
And joyn'd together they can be by none.
But *Christ*, the skilfull *Carpenter*, doth set
On this great worke, and throughly finish it.
He takes from *God* his wrath, by suffering,
And *sinne* from *man*, his *grace* attributing ;
Then by his *Spirit*, that combining glew,
Sweetly unites them, which before were two.
This plaine similitude beare still in mind,
Two sorely art unto despaire inclin'd,
Thynnes doe vex thee, *Christ* doth thee deface ;
In had of sinnes he giveth thee his grace ;
But o, I feare the ire and wrath of *God*.

B

Christ



Christ also that removes; he bore his Rod,
But how shall I this know? He gives his *spirit*,
That knitteth both in one. Thou shalt inherit
Heaven in this life, and when this race is o're,
Thou shalt be joynd in blisse for evermore.

M. D.

10. The Touch-stone of *spirituall life.*

MORSE is a morsell, whereof all must taste;
Some soone come to it, others make no haste.
But all at last must die; for 'tis sinnes due,
No man can *sinne* escape, nor *death* eschew:
Yet dies not every one alike; a Trance
Some seizes on; some slaine, as 'twere by chance,
Others in downy beds, their spirits expire;
Some's vitall powers (may be) benum'd, retire

To



To th' heart ; those are not dead ; for put a *glasse*
 (Thus tryal's made) against their mouth and face,
 Breath being found thereon, alive they seeme ;
 If not, them to be dead doe all men deeme.

Death seizeth on the body : Not on soule,
That must live aye ; death can it not controle,
 But yet the soule is dead too *spiritually*,
 When as upon its face, you shall apply
Christs righteousness ; but it , like a dead stone,
 Breaths not thereon ; That man is such a one,
 In whom's no spirituall life, nor living grace ;
 For *this Divines* count life in the last place.

And this rule's certaine , If there shew no breath,
 No truer signe can be of life, or death.

Therefore though I be wounded, like to die,
 I am not dead yet, for the whilst that I
 Breath at my *Christ*, I live, and shall live ever,
 In ghostly breath, which shewes I shall die never.

*Christ is the glasse, thy sinnes doe cause the sound,
If breath of faith; then life of grace is found.*

M. F.

II. The Sacrifice of the Masse:

THe *Law Leviticall* to know's much worth,
For that the offices of *Christ* sets forth;
And manifestly shewes the *Papists Masse*
A needlesse Ceremonie ever was.
For why? They offer *Christ* continually;
VVhich you shall see confuted presently.



The *Priest* was one, who onely was to enter
Into the *holy place*; none else might venter;
Where for the people, he did sacrifice;
And they without *God* worshipt *other wise*,
But might not make an offering; that alone
Concern'd the *Priest*, that into *God* was gone.

VV

When all was done within, and he came out,
He streight in peace dismissed all the rout.
Thus *Christ* our high *Priest* enter'd is within
Holy of Holiest; offering (*there*) for sinne,
His merits; which an incense doth afford,
Sweet smellings in the nostrils of the *Lord*.
The world's the outward Court, where we remaine,
Whose duties are to prayse, and laud *Gods* name,
Nor doe the Sacrificing worke at all,
For *Christ* that same performed once for all.
And when himselfe *He* offered up, that day
All Sacrifices else tooke end, for aye.
Leave off then *Masse*, and such like trumperies;
Inlesse *Christs* offering will not you suffice.
Who as he is that *one*, so *He's* the *best*;
Hea to this end is enter'd in that rest.
While *Nadab* and *Abihu* brought strange fire,
God cut them off, in his provoked ire.
Then feare ye *Papists*, while you are at *Masse*,
You be not slaine; for *God* is as he was.

M D.

12. A remedy against *spirituall* pride.

THe graspe, & heards to look on, cheers the sight,
So do the flowers, and fruits; 'tis mans delight;
He takes great comfort, and can glory much
To see them Greene, and sprout; his joy is such
He thinkes one well could live by these; But when



He viewes the Sunne, the case is altered then ;
 For, though he gaze upon them, nought he spies
 That seemeth pleasant, or can glad his eyes ;
 'Cause now a while he's blinded, though he took
 That great delight, (before) on them to looke.
 This is the cause why *Christians* are so proud,
 Of their transcendent grace *God* hath bestowd,
 For they *themselves* doe with *themselves* compare,
 And many times with those that weaker are,
 And see not how farre they of *Him* come short,
 Who knew no guile, and had in sinne no part.
 When one shall wisely see what *God* desires,
 What himselfe wants, and what the Law requires,
 He's stricken blind, who did before behold
 Such graces in himselfe, he grew so bold
 To vaunt of them. This rule to make thee humble
 Be sure thou take, and then thou shalt not stumble
 Upon

Upon the Roeke of thine owne haughtie minde,
If thou'lt see *what thou want'st*, and whats behinde

M. B.

13. Some time spent in *holy Duties*,
hinders not a mans particular Calling.

THe *Swayne* that with the sweating of his browes,
Food to himselfe and Family allowes;
Who digs, and delves, & mowes the Corne, & Grasse,
And will no precious time in vaine let passe,
Yet whets his *Sythe*, and time to make it keene
Spends daily much; for thereby it is seene
He cuts the Corne more smoothly and apace,
And rids more worke : And counts it no disgrace
Of so to doe; and that way further gaines
Than if he us'd (in cutting) greater paines.



So knowes the true *Nathanael Israelite* ,
 By taking paines in good things, his delight,
 He looseth not by that, but double gets :
 First comfort to his soule, and yet not lets
 His owne peculiar Calling ; That day more
 He speeds, then worldlings doe with labour sore.
 And I for my particular can say ,
 I gaue more then, Then any other day.
 The *Lords* Commandement was to *Israel*,
 VVhen they did come in *Canaan* Land to dwell,
 All their Male children thrice should in the yeare,
 Before the *Lord* of *Lords* goe up & appeare ;
 And while they so would worship oft ; The Land
 None should assay to get, from out their hand ;
 But each thing prosper, and successfull prove,
 And all occurrents turne to their behoove.
 On *Christian* practises whet oft thy *Sythe* ;
 And take't for certaine, thou and thine shall thrive.

D. D.

14. The way to please God in all our *Actions*.

THat *Archer* will not ayme with both his eyes,
 VVhich shooteth in a game to winne a prize ;
 But lookes with one eye narrowly, to hit
 That pinne, or marke, he shootes at, in the white ;
 So he that *God* will please, serve and obey,
 That eye must shut, that useth to survey

HONOURS



Honours, or prayse of men, or worldly pelfe;
 And thus he good may purchase to himselfe.
 Good things (then) for themselves must freely follow,
 Or else Gods name a right thou canst not hallow:
 If I should seek to please men (saith S. Paul)
 Then were I not Gods Minister at all;
 VVho doth an heart and heart, with hate detest:
 The single eye, and simple heart, are best.
 VVhile men doe seeke the love of men to gaine,
 They fayle of *that*; and loose the Lord, the *maine*.
 The Lord with *him* Corrivall will have none,
 But who alone *Him* loves, is blest alone.
O let my heart be in thy Statutes sound,
That shame may not my soule or face confound!
 The Lord all creatures for mans use did make,
 But for *himselfe* vouchsafed man to take;
 Sith so's Gods mind, let man to God surrender
 Himselfe, and leaving all, God onely tender.
 And when these two shall meet, *My profit, ease;*

Gods

*Gods glory, will. Let this, downe tother pease.
The white's Gods glory, man's selfe th' eye shut quite :
Disclaime thy selfe in all. Thou'lt hit the white.*
M. S.

15. The cause why wicked men die
either *suddenly, suddenly or desperately.*

THe *Parents* to their Children wont each night,
To deale out some convenient inch of light,
That seemelier they might to their rest resort :
Who fall perchance to wrangle, or to sport,
And so their peece of Candle vainely wast ;
Which being out, themselves in bed they cast,
They know not how ; one runnes in at the feete ;
Another hailes the blancket for the sheete :
And commonly that night no rest they take,
Because no better use of light they make.



S.
ie
Like to these foolish *Children*, most men are ;
Who though the *Lord* them time & health doth spare,
And little *light* of life affords them here,
To serve *Him* still in trembling and in feare :
This precious time mis-pent, to grave they goe,
As men bereav'd of sense, they care not how.
But though this life's a moment, yet depends
Eternity hereon, which never ends.
Statutum est, That thou, as all, must die,
And after that, to *Gods* Tribunall hie :
See therefore what the Prisoners doe, that heare
Deaths doom; No more themselvs deboist they beare,
But pensively tow'rd execution goe;
Take patterne then by them, and doe thou so,
Doe not the *Candie* of thy life extinguish ;
Before thou *grace* pursue, and *sinne* relinquish ;
Least thou cry (lockt in sable bed of *Hell*)
Too late ; *Ah, had I life now, I'de live well.*

M.D.

16. The impediments of *Christian* *Conversation.*

THe *Citizens* for most part Hacknies hire,
And none so soone as they, their Horses tire.
VVhich riseth hence ; VVith full career they Ride ;
And in their Innes the beasts to th'Rack are tide,
Meatlesse, undrest ; yet are they swicht, and spurrd,
If on their way they have a whit demurr'd.

But

But caule they provender with-hold them from,
They grow unstable through to bring them home.



Like unto these are some ; those *Christians* sad,
VVho looke not on the *Gospell*, which makes glad ;
But on the *Rigour* of the *Law* , their eyne
Doe fix; and on their *faults* their soules to pine ;
Considering not what *Christ* for them hath payd,
And what is beate upon so oft, and sayd,
Rejoyce ye Righteous, and againe Rejoyce ;
And ye of perfect heart, lift up your voyce ;
Those seest thou not. But tiest thee to the Racke
*Of the *Law* curses, which doe make thee slacke*
Thy pace unto thy home, in Heaven attending ;
And so before thy time thy zeale hath ending.
VVhen *Samson* dranke that *mysticke* spring againe,
His spirits refresht, and he reviv'd againe.
Vnto the house of David opened is
A fountaine for their foule uncleannesses.

A Proclamation's made; *Ho, ye that will
Come, Wine to buy; (without price,) Take your fill.
Who hath no power, and's faint, He maketh strong,
And strength unto the strengthlesse doth prolong.
As Eagles mount to heaven, So shall they flee;
And in that walke, or race, unwaried be.
Drinke then of these Rich promises Collection,
And thou shalt strengthened be unto perfection.*

M. F.

17. The cause of ignorance in *Lay Papists.*

THose *Theeves* that use to pilfer, hate the light,
And seeke by all meanes, to extinguish quite
What light so'ere they see; For that discovers
Their mischief; which else in the darknes hovers,
Therefore before they'le act their wickednesse,
All light shall surely out, both more and lesse.
Then they no conscience make; but all they can,
They steale, against the Lawes of God and man.
Those *Theeves* are *Popelings*, and this *light* the *Word*
Which they obscure; and will it not afford
Unto the people, least it should descry
Their double dealing, and their villany:
For when the people nought (chence) see or know,
They make them deeme what they say, must be so.
Elisha once the blinded *Syrian* Host,

Diverted



Diverted from along the *Dothan* coast,
Into the midst of *Samar's* dreadfull bands;
Where they together by their foes strong hands,
Might soone have perisht, ere they were aware:
Thus *Papists*, by the *Pope* perverted are,
Who suffers not the *Gospell* of our *Christ*
To shine: But his inventions gloomy-mist
Misleads them, for the God of this world blinds
The hearts of them, and darkeneth their minds.
Wherefore with this, ye *shavelings* be asham'd,
And *Antichrists* vile brood for ere be blam'd,
That hide from people that, which should afford
Them *light of life*, to bring them to the *Lord*.
For as a *Lanthorne* serveth shining bright,
In places darke, so doth *Gods word* give light.
As curst he was of old, who drew astray
The blind man, which was going in right way.

So curst for ever be that *man of sinne*.
That thus doth mens damnations travell in.

M. D.

18. The *Reprobates* utmost bounds.

A Forraine *Chapman* from the Countrey comes,
To buy much wares, and to disburse such sums
Of money, as necessitie doth crave,
And here and there he seekes about, to have
That which is good, and good cheape as he can;
And where he lookes, and likes, he cheapens than;
And likewise money bids; and faine them would
Have at his price, if possibly he could:
But deeming them held at too deare a rate, (late.
Goes thence, comes back, 'tis gone, then grieves too



To *Christ* the yong man comes, and thus he sayn,
Master what shall I doe Heaven to obtaine?

Com-

Commandements keep (saith *Christ*) *steale not, no kill*
These from my youth I have observ'd still,
Replies he. Then *Christ*; one thing lack'st thou more,
Goe sell what e're thou hast, and give the poore,
And thou in heaven shalt have abundant treasure:
Take up thy *croffe*, & me follow *me*, such measure,
And I ere long upon thee will bestow
Of good, as having thou would'st not forgoe.
At these deepe words, the man departed sad,
If at this price *Gods* Kingdome must be had,
He rather from his first speech will digresse,
Then leave his *Mammon of unrighteousnesse*.
The *Formalist* or *Reprobate* thus farre
Goes tow'rd the purchase of this heavenly ware,
To taste the sweetnesse of the *Word* some deale,
And of another world the powers to feele;
But rather then he all his finnes will flie,
At length his soule he damns Eternally.
And like the *foolish Chapman*, though too late,
Mournes; that he hath lost heaven, though at that rate.

M. C.

19. The first false putting on of *Christ*.

THe simplest or unmannerliest rude *Clowne*,
That meets his friend in field, or in a Towne,
Or farther off, if any he espie,
He mooves his *bar*; that must off presently.

If in one day a hundred friends he meets,
Off goes his *hat*, to every one he greets.



Like to this *hat*, that's oft put off and on,
Are such as falsly *Christ* rely upon.
And such are they who onely *Christened* are:
And being no more, in *Christ* have no true share.
These seeme to have him on, but curse, drinke sweare,
And to dishonour *God*, nor care, nor feare.
This makes so many Whores, and Rogues increase,
Because to put off *Christ*, they never cease.
For sanctitie *Him* did they ne'r assume;
And therefore falsly say, *Thy Kingdome come*,
Simon the Sorcerer so farre proceeded,
He made profession, with some faith was speeded,
Became baptiz'd for *Christ*, with *Philip* stayd,
And saw what *workes* and *miracles* he made,
VVondring thereat: But *Peter* plaite him told
He was not of *Christ's* stocke, but *Devils* fold.

In gall of bitterneſſe thou art (*ſaith he*)
 And in the bondage of iniquity.
 As *Paul of Circumciſion* once did ſay,
 To thee concerning *Baptiſme*, ſo, I may;
 The *Ceremonie* nothing doth availe,
 If thou in keeping of *Gods lawes* doſt fayle.
Fleſh of thy fleſh make *Chriſt*, *Bone* of thy bone,
 If but thy *Hat*, in *Him* part thou haſt none.

M. L.

20. The ſecond falſe putting on of *Chriſt*.

THis farther is of *Chriſt* a falſe aſſumption,
 Thinke it not well, it's but a meere preſumption,
 Abroad *Religion* as a *Cloake* we weare,
 But downe we lay it when at home we are,



In *Shops* we will not keepe it, nor in home,
 We will not have it on; It hangs too looſe on

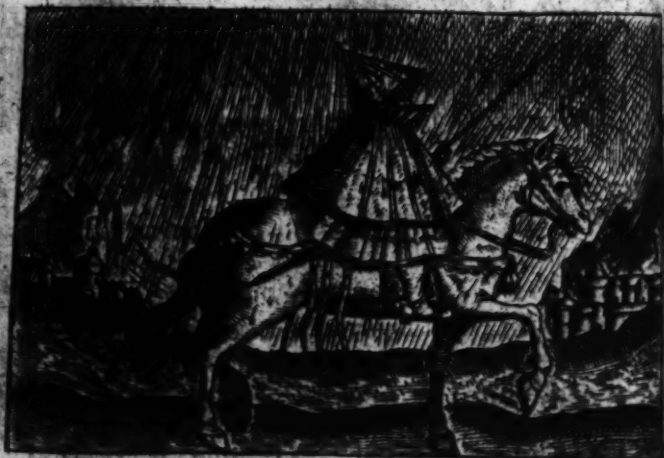
But

But brush it, rub it, make it cleane and fine,
This must be borne abroad; Then wee'le be seene
To weare it but at home, it is too good,
By this (thou hypocrite) is understood,
How thou (abroad) a *Convert* wilt professe
Thy selfe to be, which art in truth nought lesse.
Yea, to their Gownes, to their indignity,
Some *Clarks* have said, lie there *Divinity*.
In midst of my house with a perfect heart
(saith *David*) I will walke. But, loe, thou art
A wretch at home, and in thy private chamber,
Which mooveth wicked men the good to slander.
Saint *Peter* to the *convert Jewes* thus said,
Seeing you are a holy Nation made,
And a peculiar people, walke in sight
Of *Gentiles*, like to those are brought to light
From out of darknesse, who before were not
A people, but as men of *God* forgot.
Walke in the *Law*, though you from *Law* are free;
And doe you not abuse your liberty,
Nor use it as a Cloake, to sinne; but keepe
Your selves within *Christs* fold, like faithfull *sheepe*.
As they their libertie a cloake to sinne
Might not put on; So onely to be seene
We are not thy *Saviour*; Certainly if thou
Be not the same, thou dost to others shew;
Hee'le strip thee naked, so that Nations shall
See thou of *His* no member wert at all.
He that at home is, one, abroad another,
Is not adorn'd with *Christ*; with *Satan* rather.

M. L.

21. Third false putting on of *Christ*.

THere is a third, which have not truly taken
And put on *Christ*; such, whom the *Lord* doth
Of these externall comforts here below, (slacken
These are like *travellers*, that farre doe goe,
And being sure to meete with many a storme,
They put on *Hoods* and *Coats*, and throughly arme
Themselves for Cold and Raine: but warme & faire,
They cast of all for love of open ayre.
And merrily they passe their time away;
But otherwise it proves a dolefull day.



Consider now *God* takes away thy *wealth*;
Thy *goods*, and peradventure too, thy *health*;
O! Then thou vow'st if *God* will these restore,
Thou wilt *Him* better serve, then here-to-fore.
Most grievously then mourn'st for what is past;
And now to *God* thou'l't come, in all the hast;

He heares thy vowes, and granteth thy request;
But what use mak'st thou since thou wert distrest.
Some I have knowne they worse become by farre,
Then e're in all their lives (before) they were.
When as afflictions are not sanctified,
And better thee, 'tis signe thou art not try'd
For one of Gods: for who belong to God,
He as a Father betters with his Rod.
Bethou the same in thy prosperity,
Which thou hast vow'd to be in misery:
Nor onely as a Coate, thy Christ put on;
But, Storme or Calme, Him weare thy soule upon.

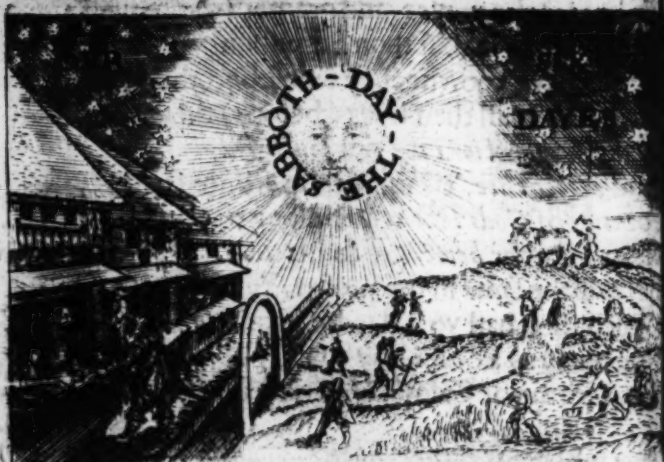
This which one wittily writ, may hereto be alluded.

*Egrotat Damon; monachus tunc esse volebat:
Convalescit Damon, Damon ut ante fuit.
The Devill was sicke; The Devill a Monke would be:
The Devill was well; The Devill a Monke was he.*

M. L.

22. The benefit of keeping the Sabbath.

A Stronomers by their high skill doe finde,
The Sunne doth light the skies, of every kinde:
And by the brightnes of his beames, convayes
Power to the Clouds to cast on us their rayes;
By whose faire lustre, we have light to goe
About our workes, or travell to and fro,
The truth whereof in *Mysterie* to say,
Apply't to this sence I am sure I may.



Take the *Sunne* for *Sun-day*, or day of rest,
 Or *Sabbath day*; or *Lords day*, which is best
 To call it, for the *Lord* the same did hallow;
 And blest that day, and blest those men that follow
 This his ensample. And lest we forget
 To doe so; to it a *Memento* set;
 Saying, *Remember thou keepe this to me,*
 Then in thy six dayes I will prosper thee.
 The *Jewes* spake false 'gainst *Christ*, of *God's* not he,
 That on the *Sabbath* takes such libertie;
 But true it is of thee, who e'rethou art,
 That settest not that day for *God* apart.
 It is but equall in seven to take one,
 Who might have all requir'd, and spar'd us none.
 If any send his servant farre away,
 To a strange Country, and him charging, say
 I give thee six dayes for thy use, and pleasure,
 And food and cloathing and sufficient treasure

To spend, and will maintaine thee; Onely this,
One day in seaven spent in my services
Wholly a part; If notwithstanding he
On *that* day doing his owne worke will be;
His *Master* may in justice with disgrace,
Both turne him from his service, and his place.
The *Sunn's* the *Suns-day Skies* thy *six dayes*; see,
Sunne lightned them, and *Suns-day* prospereth thee.

M. M.

23. The opposition of sinne and grace.

IN great and common *Wells* for every man,
Such as is neere the *Burse* in *Amsterdam*,
There are two *Buckets* fastned to a chaine,
The easier downe to sway, and up againe.
One being aloft, the tother then is under,
Necessitie doth force them thus asunder,
When one is empty 'tother straight doth fill;
They ne're are both above; one's under still.



Like to these *Buckets*, hanging thus a part,
Is *grace* and *sinne*, in every good mans heart.
Seest thou a man is given much to sweare?
That man 'tis sure hath not the gift of prayer.
And see'st thou one to wrath that's much inclin'd?
That man hath not a meeke and quiet mind.
The *Scripture* saith, in *Amos*, you may reade;
Can two together walke, not well agreed?
There's mortall Enmitie 'twixt *sinne* and *grace*,
The one the other striveth to deface.
If the strong man keep's house, himselfe hee'le fence
In quiet, till a stronger drives him thence.
When the Soule garnish't is, and swept from sinne,
Then comes *Gods Spirit*, and forthwith enters in.
When the heart's emptied quire, and quit of grace,
Then enters streight the *Devill*, and he takes place.
Soone as *Gods Arke* to *Dagons temple* came,
The *Idol* falls, and brake, to *Ashdods* shame.
Consider this, who lov'st in sinne to live.
Yet hop'st in heaven thy portion *God* will give.
The Iron chaines compels one *Bucket* low,
And forceth still the other up to goe.
So *sinne* and *grace* (*Gods Justice* doth command)
Nor in one heaven, nor in one heart may stand.

M. D.

24. The Bridle of the wicked.

THe greedy *Dogge*, whose nature is to pray
On sheep, or towie, and whatso're he may
Come ne're, he's ravening at; but marke it, when
The *Cudgel's* o're his head, he trembles then,
And dares not once to satisfie his lust,
We l knowing, else what punishment he must
Severely undergoe; which him withholds,
That otherwise would worry rooffs, beads, folds.



This is the cause some runne not out so farre
In ali excesse of lewdnesse, and doe spare them:
To meddle with *grosse sinnes*; their conscience smites
And feare of *hell* within their hearts affright's them.
That they by no meanes dare become so grosse,
'Tis not for love to good, or doubt to lose
Vertue; Ne *flesh* and *spirit* in them striving;
But *Will* and *Conscience*, one the other driving.

The *Will* pursues what's *wickednesse* aaine,
 The *Conscience* prickt repels it backe againe.
 The *Righteous* sinnes not, 'cause he feareth *God* :
 The *Wicked* sinnes not ; *Why* ? He feares the *Rod*.
 Good *Ioseph* saith, shall I commit this thing,
 And so offend my *God* by trespassing ?
 But wicked *Balaam* cry'd, I cannot goe
 Beyond *Gods word*, to doe or lesse, or moe ;
 And why ? Because he knowes *Gods Angell* stands
 To smite him through, nor can he scape his hands.
 When *Balack* said, what hast thou done to me ?
 I cald thee not to bleffe mine enemy.
Balaam makes answer, *Must* I not take heed
 To speake, but what the *Lord* hath sure decreed ?
 The *Dogge* desires the prey, but dreads the *Wan* :
Gods Iudgements drive from sinne the wicked man.

M. F.

25. The right carriage of a *Christian* in his calling.

THe little *Children* are the *Parents* pleasure ;
 And fitly may be cal'd their *Parents* treasure :
 Who please sometimes to send them to and fro,
 'Tis their delight to see how they can goe.
 If to his Child, one say, Sirrha goe gather
 Those *Chips* that yonder lie ; and bring them hither ;
 He streight way goes, and seekes his lap to fill,

Not

Not caring for them; 'tis his Fathers will
 That he should gather them; If any fall
 Out of his lap, he is not vext at all;
 Nor sits he downe, and cryes; But what he tooke,
 Unto his Father beares with cheerefull looke.



What's *Wealth*, but *Chips*? So should they be esteem'd,
 Nay worse then so, meere drosse in *Scripture* deem'd.
 And what's our *Calling*, but the *Lords command*,
 That not in idlenesse our dayes should stand?
 If *th'one* be *Chips*; and *'tother* to obey,
 The *Lords command* is done, you well may say;
 They are but worldlings, who no other heart
 Doe labour with, save to get up apart
 Of gaine and profit. *Wealth* must not be sought
 For't selfe; nor for *himselfe* a man keepe ought.
 And if perchance thou should'st great losses have,
 Thou must not grieve, because thou could'st not save
 Thy state from such disasters; and more pine,

[Then

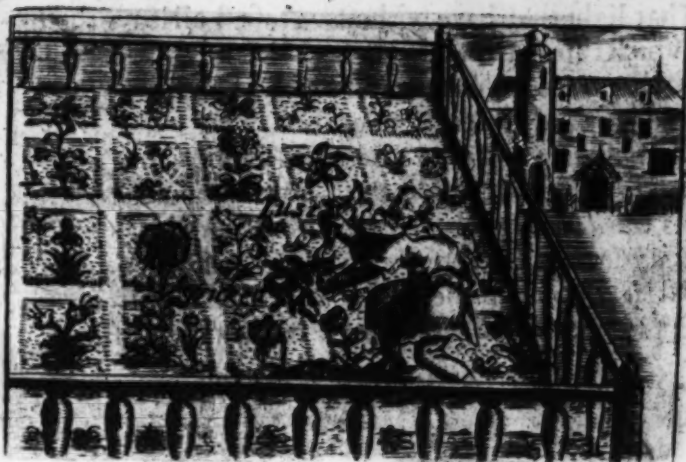
Then if thou had'st lost heaven, and grace Divine;
And let thy dayes on earth unchearefull be,
That crosses doe, or losses follow thee.
Make not thy *Gold* thy *God*, thy *Calling* more
Then to fulfill *Gods will*, and keepe *his Lore*.
And what thou hast, be thou content to carry
Unto thy *grave* with joy, crave not to tarry
For wealth, and pelfe, of *God* there's none respected
For these; but with these many are rejected.
The poore mans poore estate with grace is more
Than rich mens rich comport, and heaped store
Children for losse of *Chips* repine not, then
Droope not for losse of *outward things*, being *men*.

M. D.

26. The danger of wicked men abiding in the Church.

F Ayre walks & gardens richly deckt with flowers,
And beautified with pavements, & with bowers:
Rich men and Nobles for these pleasures care,
To keepe which seemely; they no cost will spare;
And for that purpose *Gardners* doe provide,
To see to them at every time and tyde:
VWhich *Gardner* daily doth with industry
Trim, Prune, and Dresse it; and if he espie
A *Weeds* or *Cockle*, with his ready hand
He rootes it out; it shall no longer stand,

The



The Owner of his Church and bowe's, the Lord
 VWho doth at every turne and time, afford
 A praying eye, and narrow search, to see
 If in his Gardens weeds, or thistles be;
 These with his Hooke of Iustice roots he out,
 And will not let them there to grow, and sprout;
 See this, thou Hypocrite, that wilt not part
 VWith sinne, but lov'st and hid'st it in thy heart.
 Goe live with *Turkes* and *Heathens*, from the pale
 Of *Christian* people; Else God will not sayle
 Thee to cut up, and cast out, for (saith He)
I'll honour'd be, by those draw neere to me.
 Thy sinne is double, who dost beare a part
 In grosse transgressions; yet liv'st in the heart
 And bosome of Gods Church; *Pagans* offend
 Against one Law, but thy sinne doth extend
 To breach of two; Of grace, and natures light;
 Which in these dayes in Church do shine most bright.
 That

That light they have withoutt excuse shall leave them;
Which thing the *Jewes* worse made, and did deceive
So that *Gomorrah's* state and *Sodome Land*, (them,
In day of Judgement, easier shall stand
Than theirs; and why? Because to *them* *Christ* gave
Farre greater means (than *those*) their soules to save.
As *Gardeners* suffer *Weeds* in fields to grow,
Because on them they never paines bestow;
So *Heathen lands* the wicked *Rout* may nourish;
But where *Gods Gospell* is, they must not flourish.

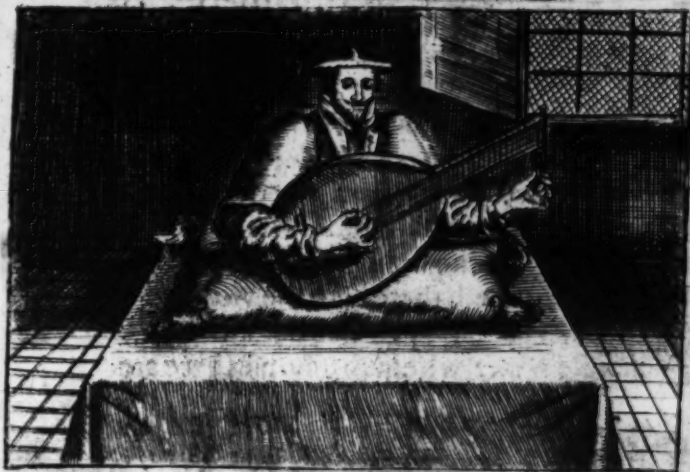
D. T.

27. The new Creation.

A *Musick Instrument*, though fitting strings,
Apt peggs, and frets, it hath; & other things
VVhich instruments require; Yet 'tis rejected,
If t be but out of tune, not once respected
Of skilfull *Masters*; being still the same,
VVith all the ornaments that they can name,
As other Instruments; which sweetly play;
Onely that it's not tun'd, 'tis naught they say,
Away then with it. But would you know why?
It's out of tune, 'twill make no melodie.
But being scrude, and tun'd, and new amended,
It soundeth pleasingly, and is commended.
So every man that's borne is a (full) creature,
Fraught with all humane faculties, as *feature*
And parts of body; and soules pow'r's, and *Mind*,

WIK

UM



Will, Conscience, Memory ; he's naught behinde
 The perfect'st *Christian* ; what can be desir'd ?
 There's all in him, that is in man requir'd.
 Yet yeelds he not to *God* a pleasant sound,
 Because he is not a *new creature* found.
 But when *Gods Minister* shall these up screw,
 And so doth tune and make this creature new,
 He streight resounds *Spiritual* melodie,
 In *Gods* eares giving heavenly harmony.
 The *Bones* *Ezechiel* saw both dead and dry,
 Became of use, when he did Prophecie.
 Thou nothing art, whilst thou art but mere nature.
 Beasts, Birds, & Fowles, each one of them's a creature,
 And thou no more ; But wilt thou better be ?
 Let *Gods Word* new transforme, and fashion thee :
 As *Instruments*, unlesse intune, are slighted ;
 So men except new made, ne're *God* delighted.

M. D.

28. The

28. The foolishnesse of
Transubstantiation.

THe *Bush* that hangs at Tavern dores doth show
That there is *Wine within* ; This all men know.
Wee'de count him mad, who'le run to that & thinke
He can there-out sufficient liquor drinke :
And will be sucking at the *Bush*, when true
It is, that hangech there unto the view
Of all men passing by ; but to declare
Vendible *Wines*, within that house there are :



Such mad men *Papists* are, which verifie
That in a little *Wafer* (*hid*) doth lie
Christs very flesh ; VVhile th' *elements* (there) be
Hung out to *Commers* in, that they might see,
In *Christ* alone stands that *spirituall food* ;
VVhich must not of these *signes* be understood,

For bread is bread, even after Consecration;
The worke being done for Christs Commemoration.
If to remember Him, then hee's not there:
Thus Rings for absent friends we use to weare.
Now this bread, consecrate, not common is
To me, for it inwraps high Mysteries.
So of this seale, that little waxe, is more
Than all the rest, in the Wax-chandlers store.
The bread's the same, and wax the same that's sold:
But by this seale, I all my lands doe hold;
And by this bread, my title is made sure
To God, to heaven, and life, that aye shall dure.
The bread's the evidence, but not possession,
And to affirme it more, it is transgression.
The Bush dork shew within are Wines to sell;
So shewes the bread in Christ doth fulnesse dwell.

B. V.

29. The ruine of spirituall comfort.

THE Country-Hinde from field to field doth goe,
And here and there seekes narrowly, if so
That he perhaps may fewell get for fire:
Who when he finds some Log, doth much admire
His hap; and that up-taking beares a while
On's necke, to the next gate, or combrons stile;
Where having once consulted with his sloth;
Counting his way; to carry it hee's loth

D

So

So farre as home ; But (fond) the paines refuses :
And so the good thereof unwisely looses.



Examine now when some learn'd *Minister*
VVould give thee signes, if then thy selfe thou stirre
Not up, and think'st, O, I will these make sure !
For they will yeeld me comforts ; long to dure:
But *tryals* being many, and thou lost
To muse upon them usually and oft ;
Loosest that comfort ; had which beene retayn'd,
Thou hadst thy coldnes lost, and zeale hadst gayn'd.
The *stony ground*, and *worldly heart*, Gods word
Receive sometimes with gladnesse in the Lord,
As *Gospel* testifies ; but e're the end
Give o're, and to their former wayes descend.
Thy heart once wrought on ; 'tis thy greater sinne,
If thou that course dost not continue in.
That *sonne* which did his *Sire* deny, yet went
Into the Vineyard, was not so much shent,

As

As *he*, who said immediatly I'll goe,
But soone recanted his first speeches fro. (might
VVhat gaines the man, that findes the wood, which
Him cherish in a cold and frosty night,
If home he bring it not (I doe enquire ?)
And warme him well therewith being set on fire.
So I to thee this question thus may frame ,
VVhat dost thou gayne, by hearing of that same,
That might revive thy soule in troublous state,
If *Gods word* hearing thou forgetst it straight ?
Nought gaines that man : no profit thou shalt find,
VVhich hear'st *Gods word*, and keep'st it not in mind.

M.F.

30. The equality of Iustification by *Christ*.

P *Inks, Barkes, or Boats*, driven by wind or oare,
To ferry *passengers* from shore to shore ;
They take in all, both halt, and blind, and lame,
Yong, old, of any quality, or name ;
VVho being there embarkt, one cannot boast
Gainst'tother thus, I'll come to yonder coast
Sooner than thou , for I am lustie, strong,
Able to hast, and like to travell long,
I can farre (speaking to another) stride,
But thou art lame ; He cannot thus deride

Him, why? They're in the Ship, and that doth carry
 Each one *alike*; If they therein doe tarry.
 They are not brought to th' *port* by their own power;
 The *ship* beares all, all arrive at one hower.



Christ is this *Ship*, all *his* are shipt in him,
 In whom all his Elect to heav'n must swim.
 Art thou within boord there? Then though thou say
 I am by sinne fore-foyl'd, from day to day,
 Wounded I have my soule, no hope have I
 To goe to heaven, I must despaire, and die,
 Yet art thou well. Another sayes, I'me blind,
 And never can the way to heaven find.
 O were I with the faith of *Abraham* blest,
 I might assure my selfe to goe to rest!
 If I as *Samuel* could obedient be,
 In after dayes none evill I should see.
 There is a *Christ*ian, he can well command
 His owne corruption; but I cannot stand:

If I could doe as he does ; then t'were well
 At *Christ's* hand he shall sit, where pleasures dwell,
 Feare not good *Christian*, 'tis not any's merit
 Can save him, nor thy *Soules* thee disincline
 Of that blest State, if thou of this be sure,
 Thou art in *Christ* ; Rejoyce, thou art secure.
 For as a *Ship* both weak and strong doth beare,
 Together to the haven free from feare,
 So *Christ* the *Christian* soules true *Ship* doth lead
 All his Elect in heaven, at his right hand,

And when the Time grows to the winter
 And then the time is both repulsive
 And then the time is both repulsive
 And then the time is both repulsive

31. Tobacco.

The Indian weed withered quite
 Greene at noone, cut downe at night,
 Shewes thy decay, all flesh is hay.
 Thus thinke, then drinke *Tobacco*;



The Pipe that is so lilly white,
Shewes thee to be a mortall wight,
And even such, gone with a touch,
Thus thinke, then drinke *Tobacco*.

And when the smoake ascends on high,
Thinke, thou beholdst the vanity
Of worldly stuffe gone with a puffe:
Thus thinke, then drinke *Tobacco*,

And when the Pipe grows foule within
Thinke on thy soule defil'd with sin,
And then the fire it doth require,
Thus thinke, then drinke *Tobacco*.

The ashes that are left behind,
May serve to put thee still in mind,
That unto dust retorne thou must,
Thus thinke, then drinke *Tobacco*.

Answered by *G. W.* thus,

Thus thinke, drinke no *Tobacco*.

FINIS.

